

they are not to be allowed, voluntarily, to separate, except for a special cause. The fact that the interesting facts could be adduced, but it is not deemed necessary for my present purpose.

The spirit of missions is in the churches. The importance and duty of affording religious instruction to the black population is acknowledged and deeply felt by the mass of Christians. Many at the South are beginning to ask themselves if they have the moral right to withhold from two-fifths of their number the revealed will of God. And, if the fanaticism of the North will allow this heaven to work, we may, in a few years, see its happy effects.

Let Christians of every name and section unite in permitting and promoting the redemption of the negroes by the mild influence of the Gospel.

THE NATIONAL ERA.

WASHINGTON, AUGUST 30, 1849.

The reader's attention is directed to the advertisement, in another column, of "Simmons' Oak Hall, Boston," a large, cheap, and popular clothing establishment.

KENTUCKY—EMANCIPATION.

The Louisville Journal expresses the opinion, that Emancipation will never be agitated in Kentucky again, so decided has been the defeat of the scheme in the recent elections. The wish is doubtless father to the thought. The editor lets out the secret of his opposition to the agitation in the remark: "Its influence has been injuriously felt even in the Congressional elections. One or two Whig candidates were defeated and one nearly beaten by the imputation of their being friendly to the Emancipation movement." Now, had the leaders of the Whig party in the State unanimously espoused the cause, and taken as much pains to point out to the masses their true interests, as they have done to clear their skirts of the charge of Abolitionism, the result might have been different. At any rate, the Whigs of that State are destined to still greater mortifications, unless they rally upon the platform of freedom. The fact is undeniable, and we honor them for it, that the Whigs of Kentucky are far more liberal to the Emancipationists than the so-called Democrats; and doubtless the great body of the Emancipationists are Whigs. But it is a great mistake to suppose that these good and true men will continue to cooperate with a party which ceases to extend to them a free toleration. There is such a thing as the formation of a third party, which may serve to bring both the old parties to reason.

Politicians are the last men in the world to form a just estimate of the hold which truth has upon the human mind. In every age, the advocates of reform in Religion and Government have been treated with contempt and derision by those that affect worldly wisdom; yet the cause of reform has never receded. The progress of truth may be slow, but it is certain. The advocates of error, of wrong, or of mere expediency, can only hold out faithful to their cause while it is their interest to do so; but the champions of truth and justice are impelled by a sense of duty, which is paramount to all selfish considerations, though frequently assailed by them. The advocates of slavery are of two kinds. First, the body of slaveholders, who are actuated by self-interest and the prejudices of education. Of course, these men cannot feel a moral duty to hold their fellow-men in bondage, any more than they feel bound to own so many horses and cattle. Interest and prejudice, sustained by public opinion, may beget a quiet state of conscience as to slavery, even in a mind otherwise rightly constituted, but that is all; and it is apparent that the right to hold slaves will at once be surrendered when they are found to be unprofitable, or when it is ascertained that more would be gained than lost by an abandonment of the system. Another class of the advocates of slavery is composed of the demagogues, who use it merely as an engine of political agitation in order to foment themselves in office. They will, as a matter of course, abandon the cause when it becomes unpopular, and will be the loudest in its denunciation.

On the other hand, the enemies of slavery have a cause to maintain founded in eternal principles of right and justice—a cause which has the sympathies of all Christendom on its side. It is a cause which is destined to grow stronger in the hearts of men, and to appeal more strongly to human sympathies, while Religion and Civilization continue to make progress in subduing barbarism. It is surprising that intelligent men, who have attended to the progress of liberal opinions, can advance the idea, at this stage of the discussion, that the agitation of the slavery question will cease before the extinction of slavery. It may be that the excitement on the subject of slavery among the Northern people may have caused a temporary silence upon it among Southern men, but the cause will be amply compensated for the momentary check, by the deeper and nobler feeling of right and duty which is now brought to bear upon the question. The moral atmosphere of the Northern States and of Europe has been purified and extended to every corner of the civilized world. It has begun to pervade the slaveholding States, and will continue to invigorate the friends of freedom and to awaken new friends to the cause in hearts now cold or indifferent.

We presume that very few antislavery success to the Emancipationists in the late elections. No great principle was ever triumphant at the moment of its promulgation. Years of discussion and agitation are required to bring a people to adopt radical measures of reform. Much has been achieved in the organization of an Emancipation party which has enlisted in its ranks the best and bravest spirits in Kentucky—the wisest heads and the most generous hearts. The friends of the cause have no reason for desponding, but every reason for gratulation. Some four years ago, it was regarded as a piece of daring in Cassius M. Clay to establish an Emancipation paper in Lexington; and three years ago Kentucky was disgraced by a mob which tore down his press. What a change has been wrought in the minds of Kentuckians in three short years! Not only one but scores of papers advocate Emancipation in every part of the State. Henry Clay himself is its champion, supported by his brother Senator, Underwood, and judges, lawyers, divines, and politicians, by the dozen.

We entertain not a remote apprehension that the cause of Emancipation will be abandoned in Kentucky. Its friends will be constantly incited to action by a holy principle of duty, by patriotism, and by the sympathies of freemen in every part of the land—in Missouri, in Maryland, in Virginia, in North Carolina, and in Tennessee, no less than in the free States. In each of the States enumerated, an Emancipation party is springing up. The smothered fires of freedom have begun to glow and irradiate the clouds of prejudice and ignorance which for generations have hung over them. Already the press has begun to speak out in each of these States, except, perhaps, North Carolina, and it is well known that a large body of men in the western and middle counties of that State are friends of emancipation. Five years ago, the silence of the grave reigned over the whole South upon the subject of slavery, but such is far from being the case at the present day. It now engrosses more of the thoughts and conversation of the people than all other subjects of public nature, and is in fact the pivot of political parties. The Bank, the Tariff, the Sub-Treasury, have become either obsolete ideas, or questions of secondary importance. The Wilmot Proviso, the Missouri Compromise, the Nicholson Letter, are now the watchwords of parties. Truth has nothing to fear from the controversy. Its error and wrong which instinctively shrink from scrutiny, and would gladly hide themselves from the gaze of reason.

Untoward events occasionally happen, which throw a damper upon the hopes and aspirations of the friends of freedom; but the temporary check in the current is always followed by redoubled volume and strength when the barrier is removed. The cause of freedom is onward, and ever onward—its progress, like that of the heaven-

ly bodies, may be imperceptible, but it is no less certain. In the last five years, it has rarely happened that the cause has seemed to go forward so rapidly as to show progress in the space of a few months, often it has seemed to recede; and yet the changes in public opinion on that question are not less striking than the similar revolutions which have taken place in Europe. We have no doubt the next five years will be even more eventful as regards slavery. The census will change the aspect of the question—the North will be greatly strengthened, by the increase of people and States, and the South comparatively weakened. Four British provinces may become American States; and such a change may take place in the views and feelings of the Northern slave States as to throw their weight in the anti-slavery scale. Politicians, whose aspirations look not beyond an ephemeral party triumph, may turn pale at the thought of the awful mission in which the Kentucky Emancipationists now find themselves, but the true man, who loves the cause more than majorities, will be animated and encouraged by the noble stand which was taken by so many noble spirits against the giant evil of slavery. They may suffer defeat again and again, but eventual success is certain, when its authors will be covered with glory, and their country crowned with enduring blessings.

SLAVERY DISCUSSION IN VIRGINIA.

The Loudoun (Va.) Washingtonian of the 10th instant contains an article of much interest, from S. M. Janney, a member of the Society of Friends, on the subject of Slavery. It is a reply to an address of the Rev. William A. Smith, President of Randolph Mason College, Virginia, who is endeavoring to engraft the principles of John C. Calhoun into the creed of the Methodist Church South, in place of those of John Wesley. Mr. Janney effectively exposes the sophistries of this revered demagogue, and appropriately quotes the authority of Mr. Wesley as an offset to that of Mr. Smith. We can respect the prejudices of a planter, whose standard of morality is the barbarous "code of honor" rather than the Gospel; but the old-hearted priest who, with an air of sanctity, and with eyes uplifted to Heaven, can apologize for and defend Slavery and the Slave Trade, is beyond the pale of our charity.

Mr. Smith has been traversing the Southern country, making speeches on the subject of Slavery, and is eagerly listened to by thousands. He attends camp-meetings and other religious assemblies, not for inculcating the doctrines of meekness, charity, and brotherly love—but with a view of instilling into the minds of the people the Golden Rule of the Saviour—"Whatsoever ye would that men should do unto you, do ye even so unto them"—it is no such holy mission as that which the revered gentleman has undertaken. It is his vocation to teach men that the strong have the sanction of Heaven in trampling on the weak and helpless, and to assure the latter that the greatest of virtues is passive obedience.

Although the Southern Methodists have severed their connection with their Northern brethren, on account of Slavery, we are not prepared to believe that they will in a body sanction the new creed set forth by the Rev. Mr. Smith. We know that many of them will not; for, in doing so, they must abandon not only their religion, but their republicanism. We understand that Mr. Smith, like Mr. Calhoun, openly attacks the principles of the Declaration of Independence—ridicules the idea that all men are born free and equal—and repeats the wretched cavilling of Calhoun, by way of refuting the common charter of our liberties. We are glad that these sophists have had the temerity to attack the Declaration of Independence. If anything can awaken the masses of Southern men to a proper sense of their rights, this insidious assault upon the stronghold of their liberties will.

If all men are not born free and equal, it becomes an important question for the poor to ask themselves, *who are?* What sort of features, what sort of hair, eyes, how much strength of body and mind, and above all, how much property, entitles the new-born infant to the privilege of freedom? Calhoun and his Reverend disciple, Mr. Smith, assert with an air of triumph, in reply to the Declaration of Independence, that men are not created or born free. Oh marvellous ingenuity! Shades of Jefferson and Franklin, of Washington and Adams, of Hancock and Henry, your fame is blasted! How could ye have asserted that "all men are created free and equal," when men are not created or born, but children are born, and grow up to be men? Ye simple generation, ye have built the citadel of our liberties on a foundation of sand!

The Calhoun school of philosophers assert, with equal boldness and originality of genius, that even children are not born free and equal; for some are born in a state of slavery, some are born stronger, stouter, handsomer, richer than others. All these circumstances, according to these philosophers, are inequalities, and show the untruth of the Declaration of Independence. We presume that it will be a sufficient reply to this contemptible cavilling to say that the author of the Declaration had no reference to the actual condition of men or children when they come into the world, but to the rights, inalienable rights, conferred upon them by the Almighty. He is not concerned of persons. He supports the weak, and opposes his providence to the tyranny and oppression of the strong. When the greatest kingdoms become despotic and cruel, he pulls them down; and in proportion as they are just and beneficent, he builds them up. He extends the same law to families and to individuals; and in his Revealed Will he has assured us that he regards with equal eye the least and the greatest of earth. The Declaration of Independence plainly asserts this equality of rights in the sight of God, and of just men; and nothing but a spirit of beggarly sophistry could have suggested the ridiculous subterfuge of Calhoun and Smith, that men are not born, but that conditions are not equal, some being richer and stronger than others.

But the question again recurs, who are the free and equal classes in this godly Republic? Are they the millionaires, or the upper ten thousand? Mr. Calhoun and Mr. Smith tell us that all are not entitled to freedom, because the great majority come into the world poor and helpless. They may say that color is the criterion—that the whites are entitled to freedom, while slavery is the proper condition of the negro. Now, we demand the authority of these philosophers and divines for this doctrine of demarcation. There is nothing self-evident about it. So far from it, it is absurd on its face, and may be refuted, even on Calhoun and Smith's own principle, viz: that might makes right. For it so happens, that many white people are very poor and helpless, and according to the pro-slavery doctrine, not entitled to freedom. On the other hand, there are many negroes who possess great wealth, and, in some countries, great power. These, of course, are justly entitled to be free, upon Calhoun's maxims. But further: In the British West Indies the negroes are all free, and many of them are wealthy planters. On their estates there is a poor despised race of white men, called the Red Shanks. We submit it to the pro-slavery assistants, if, upon their own principles of slavery being the natural and proper condition of the laboring classes, these poor whites do not of right belong to their black land-lords?

Color is therefore no criterion of discriminating between the proper subjects of slavery—or, we should say objects, as they are held to be chattels. In the British West Indies the negroes are all free, and many of them are wealthy planters. On their estates there is a poor despised race of white men, called the Red Shanks. We submit it to the pro-slavery assistants, if, upon their own principles of slavery being the natural and proper condition of the laboring classes, these poor whites do not of right belong to their black land-lords?

Let the poor white man in the Northern States

ponder on these things. Calhoun and the pious Mr. Smith are endeavoring to sap the foundations of their liberties. They scoff at and ridicule the Declaration of Independence, and impudently appeal to the Bible for authority to deprive their fellow-men of their rights.

It is true that Paul commanded those of his disciples who were either slaves or hired servants, to obey their masters; because to resist would produce war and bloodshed, hatred and strife. Christianity teaches humility and submission to injuries; if smitten on the right cheek, we are commanded to turn the other. Yet, who ever dreamed that the Saviour intended to justify the first unmerited blow? Who supposes that he intended to sanctify the injustice and wrong, by preaching obedience? Is it not blasphemy to put such a construction on his words? He came to preach "deliverance to the captive, and to set at liberty those that are bruised," and because he also preaches peace and forgiveness of injuries, it is a base and criminal distortion of his words of wisdom and love, to make him the justifier of the wrong-doer.

In the same spirit of peace, Paul commands servants to be obedient to their masters; and no right-minded man would attempt to quote him in justification of the wrong which they are exhorted to submit to. When Onesimus came to him, he detained him for some days, and then sent him back to Philemon, with an exhortation that he should rather regard him as his brother than as his servant. Does this look like sanctioning Slavery? Does it not clearly imply that the relation of Slavery is inconsistent with brotherhood, and with Christianity?

Slavery in that age was universal, and was generally regarded as a substitute for the yet more barbarous practice of putting to death the captive taken in war. While war was considered the natural state of man, it was hardly desirable to put an end to Slavery. It was a slight evil in comparison with the cause which produced it, and, calculated, perhaps, to mitigate the greater evil. The Saviour, therefore, directed his efforts to the removal of the source of evil—the ambition and strife and hatred and malice in the human heart, which produce desolating wars, and end in the extermination or enslavement of the conquered.

But this excuse for Slavery no longer exists in Christendom. Prisoners of war are no longer sacrificed on the altars of the conquerors. We no longer dread the inroads of a Tamerlane or a Genghis Khan, who may pile their pyramids of human heads among us, or sell us into slavery. Slavery is therefore no longer a mitigation of the evils of war. On the contrary, the fact is well established, that the slave trade is the source of continual wars among the nations of Africa. They go to war in order to obtain prisoners, to sell into slavery. Yet this is the fiendish traffic which the Rev. Mr. Smith has the hardihood to defend.

But if the Scriptural argument for Slavery is good, it is as good for the enslavement of white men as of black. Let the poor whites of the South bear that in mind. Onesimus was not a negro; Paul's servant-disciples among the Ephesians were not negroes; they were white men, as white as himself. If, therefore, Brother Smith and Calhoun contend for the lawfulness of enslaving white men in Asia, the disciples, possibly the relatives of the Apostles, you should take care they are not forging chains for yourselves and your children.

TENNESSEE POLITICS.

We are happy to perceive that the spirit of Disunion is tapering down to a point, in the noble State of Tennessee—noble in many respects, in spite of the blot of slavery.

During the Congressional canvass, politicians, particularly of the Democratic stamp, made the usual appeals to the prejudices of the slaveholding class, by talking about "the rights of the South;" and some bold threats were made by the Nashville Union of abandoning commercial intercourse with the North, in the event of the passage of the Wilmot Proviso. It turns out, however, that these brave words were used in a Pickwickian sense. Nothing more was meant than that it would become the patriots of the South, in the dire contingency apprehended, enter into voluntary agreements to abstain from commercial intercourse with the Free States. Governor Brown, the Whig candidate for reelection, it seems, qualified his threats of non-intercourse, in the first instance, with the condition that it was to be voluntary; and the Democratic organ, not to be behind him, protests that its friends had never dreamed of any other scheme.

So, after all, the South will not dissolve the Union. The passage of the Proviso may perill the trade in wooden nutmegs, but nothing worse is to be apprehended. We are glad to perceive that a healthy tone of feeling is regaining possession of the Southern mind, and that the seeds of Disunion, sown by the Southern Address, have failed to take root in the rich soil of Tennessee. Mr. Ewing, the member elect from the Nashville district, a Democrat, says that "if the question of the constitutionality of the Wilmot Proviso was *res integra*, and now to be decided merely on the words of the Constitution, I should be clearly of opinion that there was no such power in the instrument; but, as contemporaneous and long-continued construction of a constitutional provision always exercises great weight in the final decision of the matter, and as the history of our Government would show the recognition of this principle in all its various departments, and during every period of its existence, it was too late in the day for Southern statesmen to place much reliance in a contest to be waged, mainly, on the ground of its unconstitutionality, and more especially after the recent message of Mr. Polk, on his approval of the Oregon bill, and the argument of Mr. Bell, at Murfreesborough." This passage shows a manly frankness, which is unusual with Southern Democrats, when discussing the slavery question; and we congratulate the Tennessee Democracy upon their choice of a Representative who possesses too much sense and discrimination "to go it blind" for "Southern rights." Mr. Ewing is, doubtless, devoted to the "peculiar institution," but he is not an unreasoning madman, who would destroy the Union if it should stand in the way of the extension and perpetuation of slavery.

No people have less reason to be in love with slavery than those of Tennessee. The sun shines upon no fairer land. Providence has given no richer heritage to the sons of men—and yet Tennessee is far behind her younger sister, Ohio, whose natural advantages are not a whit superior. Ohio has, at this day, at least double the population and wealth possessed by Tennessee, though the latter was settled a dozen years earlier. Tennesseans are beginning to ponder upon these facts, and to inquire into their causes. We have observed with much pleasure that some of the newspapers of that State have so far thrown off the shackles of intolerant prejudice, as to admit discussions in their columns upon the expediency of emancipation. We are always happy to witness such evidences of free thought in the South. Those who publicly assert the rights of man, and the true interests of society, in the midst of slavery, have a title to moral heroism and self-sacrifice which no man in the free States, at the present day, can earn for himself. There is no finer field for the display of all the great qualities which dignify human nature, than is presented in the Southern States to those who choose to espouse the cause of emancipation. Genius, courage, fortitude, and self-devotion, will all be brought into requisition in the approaching contest between freedom and slavery. That contest must come—it approaches—it is near at hand. It remains to be seen whether the South possesses that true spirit of chivalry which prompts the hero to peril his life and fortune for the good of his country and of mankind. There is more honor and magnanimity, and greatness of soul, in one such man, than the whole catalogue of duellists presents. But the mission is not for the faint-hearted, the short-sighted, or the time-serving spirit. It is not

a cause in which the demagogue will embark, because popular prejudices and passions must be withstood, as well as the interests of the governing class. The occasion calls for great-souled men to stand forth in the defence of right, and of the public good.

THE FOUNTAIN OF YOUTH.

BY WILLIAM S. THAYER.

Juan Ponce de Leon, Governor of Hispaniola, having been tired by the representations of the Indians into the belief that a fountain existed somewhere on the American continent, possessing the power of restoring youth and vigor to those who bathed in its waters, went in the year 1512, at the head of an army, in search of it: but after having suffered much from the hostility of the natives and the difficulties of the country which he traversed, and to which he gave its present name of Florida, was obliged to return without finding the object of his pursuit.

Don Juan Ponce had grown old, and silvered was his hair. His sturdy spirit bent at last beneath the chains of care; His step was tottering, and the form to which his soul did cling

Was wasting 'neath the shadow of the dread Death angel's wing.

Yet still with youthful restlessness his burning soul aspires; And with renewing strength awakes his passions' long pent fire; Still years his eager heart to halt that golden time again; When he with love and happiness roamed hand in hand in Spain.

He longed for his native castle, high on Leon's craggy hills; Where he like an eagle nestled, secure from manhood's ills; For the mists of Andalusia, through whose wide and flowery land

The Gualquivir rushes like a reveler to the main.

High swelled his spirit to think, when a mailed cavalier, How the stoutest knight had yielded to his all-subduing spear;

How the helmet of the infidel had rung beneath his sword, At the siege of old Granada, peopled by a race abhorred.

And though around his wrinkled brow the wreaths of honor curled,

And the rumor of his mighty deeds had thrilled the western world,

Yet was his soul untroubled, as the ocean on the beach Moans for the inland quiver that its waves can never reach.

He sought for that blessed fountain, blossomed in the land of flowers,

Lying towards the gates of sunset, and fraught with marvelous powers;

Whose gush of healthful waters his time-chilled blood could flush,

Could flush his wasted cheek again, and nerve his withered arm.

And he, with stately cavaliers with steady footsteps pass Over flower-strewn sayana and perilous maras;

Where the lazy alligator slays by the still lagoon, And the fierce eye of the rattlesnake gives back the glances of noon.

With heavy, tolling tramp they march by groves of oak and pine,

Stunning motionless like Sybils waiting for the breath of divine;

And they halt where the tall magnolia throws its shadow on the ground,

And his snowy swaying branches roll a tide of odors unbroken.

In eager silence on they pressed, and with lines unbroken came

Towards where the sinking sun had set the western hills a flame;

They fill his dead leaves in the sun, and their hearts did quake with fear;

When they saw the dusky Indians, grim and wrathful, down their rear.

Still no fountain welled before them, and nothing met their eyes,

Save the wild birds' golden plumage flashing torch-like in the skies;

Or the gamboling white woe-ling hungry for their shade, Or the wood-crane piping shrilly from among the quivering reeds.

Fell the stoutest by the wayside, under Famine's deadly gripe,

And voiceless prayers strove vainly to escape the parching lip;

Then Juan took the misal, and laid his spear aside, To join before the dying the Saviour crucified.

He moistened the lips of the thirsty, and the hungry ones he fed;

He sought the pain of the dying with the words that the Lord had said;

And, lo! he labored suddenly, he felt in his inmost heart,

The fountain of youth o'ergushing from its dried-up caverns start.

Oh ye who seek youth's mystic fount, give o'er your useless quest

See it springing like a crystal flower, from out the heart's warm soil.

Earnest, telling love is never without youth its gladsome guest,

Take the golden-bosomed Madonna, bearing Jesus at her breast.

Northampton, Mass., August 10, 1849.

THE BARRETT CASE.

"The National Era," the Abolition organ at Washington, has devoted a long editorial to what it terms the "fool wrong inflicted on this young citizen of the West."

"With the unblushing advocate of such doctrines as that paper habitually contains, we cannot, of course, enter into an argument—for there is no common ground of moral obligation on which we could meet—our views of right, duty, and honesty being as opposite to his as his light to darkness."—Columbia (S. C.) Telegraph.

If the editor of the Telegraph is chargeable with discourtesy in using the term "unblushing," it is not because there is any misrepresentation in the case. We have no occasion to blush for our cause. What is it? Is it not the cause of humanity, of freedom, and of Christianity? Is not the Declaration of Independence on our side, which declares all men to be free and equal? And should we blush, at the capital of the United States, for maintaining this doctrine? We maintain that Slavery is the greatest of moral evils, pregnant of ill to the body politic, but we have never justified insurrection, or palliated the conduct of those who would provoke it. In the conduct of Barrett and of his correspondents, however, there is not a particle of proof that they have meditated anything so truly diabolical as to attempt to overthrow the government of the United States by force. The whole plot, it would seem, has been developed by the industry of the Committee of Vigilance, and all South Carolina is thrown into spasms by the discovery of the germ of a third party in that State. The fact discovered is, not that the Abolitionists have been "tampering" with the slaves, but that Free-Soilers have been "tampering" with the poor whites and non-slaveholders. This, however, is a grave offense for the latitude of South Carolina, and poor Barrett may thank his stars if he escapes with twelve months' imprisonment, and a thousand dollars fine. Even at the expiration of that period, it is to be hoped that the more humane and benevolent part of the community will take care to have him spirited away at night, and thus save him from falling into the hands of that august tribunal, the Committee of Vigilance.

It is for condemning such barbarism as this that the Telegraph places us beyond the pale of South Carolina civilization; and declares that "there is no common ground of moral obligation on which we could meet—our views of right, duty, and honesty, being as opposite to his as his light to darkness." We hope that the editor has not imbibed his sentiments from the hero of Milton's grand epic, and adopted as his motto, "Evil be thou my good." He will not deny that our standard of moral obligation is the standard of Christendom, and that our idea of right, duty, and honesty, is the same as that which lies at the basis of the English common law, the American Declaration of Independence, and the New Testament. That standard recognizes in every man, without regard to color, an absolute right to himself, and to the fruits of his own labors. Washington recognized this standard, not only in repeated letters and conversations, but in the liberation of his slaves. Jefferson recognized it in the most powerful denunciations of slavery; and Madison and Henry, and all the great men of Virginia, in the olden time, were no less devoted in their hostility to the institution. The free States, the wisest and best men of the slave States, all Europe, recognize our standard of right and duty. Such fellowship is some compensation for the forfeiture of the esteem of the casuists of South Carolina. They have constructed for themselves a metaphysical system which degrades Justice, and sets up Might in its stead. Unfortunately for the system, the god of their idolatry

is no better than a demagogue, and finding Justice in the majority, is stealing over to the other side, leaving Wrong where it should be, in the company of Weakness.

SLAVERY EXCITEMENT.

The *Leesburg* (London, Va.) Washingtonian states that much excitement has been produced in Loudoun county, by its publishing the first of a series of articles, by Mr. S. M. Janney, in review of the Rev. W. A. Smith's behavior of slavery. The grand jury at the quarterly court, on the 13th instant, indicted Mr. Janney for publishing such an article.—*Baltimore Clipper*.

The article of Mr. Janney which provoked this "excitement" is referred to in another place. It is written with mildness, and in the spirit of Christian charity. The grand jury pay a poor compliment to the redoubtable Mr. Smith, when they attempt to silence his antagonist by putting a gag into his mouth. But they have doubtless acted out Mr. Smith's principles, which inculcate violence and intolerance.

Truth uses the weapons of argument and fact—Error is a bully, and draws the sword or the Bowie knife. Intolerance is the companion of Error—never of Truth. The Jews crucified the Saviour—he forgave them.

We learn, since the above was in type, that the Commonwealth's attorney has given to his opinion that the indictment against Mr. Janney cannot be sustained. Certainly not. Thomas Ritchie and John Hampden Pleasant, in 1832, gave utterance to similar sentiments in the *Enquirer* and *Wing* newspapers; and many of the most distinguished men in Virginia were arrayed on the same side—among them, Governor McDowell. Unless the grand jury take an appeal to the court of Judge Lynch, their indictment will be thrown out.

WHAT DOES IT MEAN?

The Whigs of Carroll county, Md., recently held a meeting at the court house, for the purpose of nominating a ticket for the House of Delegates of that State. It seems that the absorbing question before the people is the propriety of amending the Constitution of the State, and that the candidates were selected chiefly in reference to that object. The following resolutions were adopted, which, say the least, are ambiguous, considering that Maryland is a slave State.

Resolved, That we do not admit the subject of the preamble and resolutions, prefacing the same with some conclusive arguments, citations from some of the most learned and eminent members of the bench and bar in defence of the same, accompanied with some appropriate remarks as to the duty of the Whigs of Carroll, which elicited the attention of the meeting for some half hour, and upon being put to vote, carried unanimously.

Whereas the Whigs of Carroll county, agreeable to the call of the County Committee, have assembled in Mass Convention for the purpose of nominating candidates for the House of Delegates at the ensuing election; and

Whereas a large portion of the people of Maryland have taken a deep interest in the subject of altering their Constitution so as to adapt it to the advance of the age, and to the necessities of the State, and to the privilege of this Convention to give a free, frank, and open expression of its views in regard to this subject: Therefore,

Resolved, That it is the sense of this Convention that a compact entered into in the form of our present Constitution, defined in its limits, and conditions, can alone be altered by the same power that created it.

Resolved, That the subtlety and special pleading whereby anti-reformers attempt to conceal and hide from the plain common-sense understanding of the people in the formation of all Constitutions, denying them their rights constitutionally, and virtually attempting to palm off the aristocratic and exploded doctrine of the power of a minority to control a majority, thereby preventing, as heretofore, changes in our organic law, the most wise and just, cannot but meet with the decided disapprobation of this Convention.

Resolved, That it is the deliberate sense of this Convention that the Legislature has the power to call a Convention to remodel or make a new Constitution, without any infringement of any article or any provision of our present Constitution, subject, however, to the approval of the people themselves, and by their expressed wishes.

Resolved, That it is the duty of the Whig party of Maryland to come out openly and avow the policy of the Whigs of Carroll, and to condemn the muzzling process of public journals, and to disavow, above all, in the most plain and unmistakable manner, the acts of individuals, as members of the Legislature, refusing to the people of Maryland an expression of sentiment on any question that they may desire.

Resolved, That we hold it as a cardinal principle of the Whig party, that all men are equal in their rights, and that no one man, or any set of men, should be entitled to more political power, or more influence, than the rest of the community. That Republican Government, like the dew of Heaven, should dispense its blessings equally alike to all freemen.

Resolved, That, with a view of carrying out these sentiments as Whigs, we mutually pledge ourselves to each other to maintain no more political parties, and to stand in the ranks of the Whigs, and by their expressed wishes.

The Northern tier of counties, including Baltimore, would be great gainers by a change of the basis of representation. The latter, which now has but five members of the lower House, would have sixteen, under a fair apportionment. Washington, Alleghany, and some other counties on the border of Pennsylvania, would profit proportionally by the change. On the other hand, Prince George's, and other large slaveholding counties, which had more population sixty years ago than at present, would lose in equal degree.

THE FREE SOIL CONVENTION at Rome issued an address to their constituents, which we must postpone until our next. It is a well-written document, and perspicuously sets forth the impediments to union with the Hunkers. The single fact that the latter have not learned to stand straight in the presence of the slaveholder, is sufficient for us. The Albany Argus and Senator Dickinson, two years ago, admitted the power in Congress to exclude slavery from the Territories, but then the application of the Proviso was premature; when the Territory should be annexed, they pledged themselves that they would be ready to put the Proviso into a Territorial Bill. Now, that they can no longer make use of the "pretext," they boldly abandon the Anti-Slavery ground, and insist that the question should not be made a party test. We think that the cause of freedom has little to gain by the accession of such men as the leading Hunkers. As to the masses, their sentiments are against slavery, and we cannot believe that they will much longer suffer their party attachments to frustrate the full and fair expression of them.

The National Anti-Slavery Standard begins an article with "our colored fellow-citizens." This reminds us of a company wandering their way toward a certain village. A traveller, whose curiosity was excited by the numbers he met going the same direction, inquired what was to be done, and that so many had turned out, when he was quietly informed by a female in company—"There is a couple of gentlemen to be hung to-day, and we is going to the hanging."

Did the editor of the Asheville Messenger never hear a minister of the Gospel from the pulpit of his village, address the colored people as "brethren?"—and, if brethren, why not fellow-citizens?

SIGNS OF THE TIMES

The streets of Berlin are very wide, well paved, and kept in admirable order. In the wettest season, you need have no fear of soiling your shoes, or of being covered with mud by some careless driver. The omnibuses and cabs scrub everything, even their streets. They labor under the disadvantage, however, of not being able to drain them very well, the city standing on a level plain.

Let me now give you a view of Berlin from a high point, the best place, in fact the only one, except climbing a step to let you mount to the steeple of his church, or ascending in a balloon, is to walk out on mile to the Krentzberg column. This stands on a hill, about a hundred feet high, in the N. W. corner of the city, just above the Hartz Mountains. It was erected after the battle of Waterloo, in commemoration of the several victories of the Prussians over Napoleon, and represents the genius of the different nations which have fought with the Prussians. Below are inscribed the name and date of the victory. The whole is in solid iron, and looks at a distance like the graceful Gothic tower of some huge cathedral. From the marble steps leading up to the pedestal, the most beautiful view may be had of Berlin, and of the city and country vicinity. At this season of the year, nothing can be more beautiful. Elegant country seats, with their turfed tops half concealed by the orange and green fields, alternate with the numerous villages and towns, and the winding roads. One does not see in this scene miserable shacks, like those which shelter a great portion of the French peasantry. The line of the different roads may be traced by the clouds of white smoke which rise from the chimneys of the steam locomotives. What are marked in Prussia by the highways is always marked in Prussia by the trains of cars.

What an admirable country for the people of the masses. Everything looks as if he could turn his hand to anything, as if his mind had been educated for the astonishingly immense work of the nation. One very few ignorant-looking people in the streets of Berlin. The genius of the two nations is evidently the same—practical, inventive, and persevering.

Their customs are in many respects similar. For instance, the hours of eating are about the same. The German breakfasts at about ten o'clock, a breakfast at about ten o'clock, and a dinner at five or six, do not suit an American, unless he has the habits of a New York merchant. The German hours are more to his taste: breakfast at ten o'clock, dinner at one o'clock, and tea at five. A man does not give these names to the meals; he is too sincere for that, and goes straight to the very meal in this small matter. He calls the eight o'clock meal the "early morsel," the two o'clock one the "midday eating," and the seven o'clock one the "evening morsel." The word for food for you come here and live in a family after the American style, you will find that the performance is in proportion conformity with the programme. Don't anticipate an American breakfast of hot rolls, morsels of cold beef, and a bowl of "hot apple sauce morsel" is nothing but a little coffee and baker's bread. The "midday eating" will check the craving of the appetite-grown ravenous by the craving of the "apple-grown morsel." Nothing can be said against this meal, unless you hold the opinion that in most cases the "early vegetable, apple, and cheese" is disguised under various forms of cauliflower, kohl, kohlkohl, kohlkopf, kopsalsat, &c., &c., has a most undue representation in the vegetable congress that decks the side tables. This meal over, and your coffee and cake, and a little more of the "apple-grown morsel" is all that is left. You may expect nothing more for the day. If you be "a man given to appetite, pur-

the 15th gives the following account of these disturbances:

"The expectation of a good deal of excitement was laid yesterday, and, we fear, of an excitement which, if proceedings go on, will lead to results of no small importance."

"It is stated that General Rown, commander of the forces, had left town, intending to be absent for some time, and that the California Sprigs, when a despatch reached him on Saturday last, were about to start for Montreal. On the day of his arrival, it is said, he was made acquainted with two facts: the one, that Lord Elgin was immediately going to leave the country; the other, that the Government had decided to send a military force to Montreal upon. Arrangements were made on Monday for the speedy passage of troops from the garrison of St. Helens to the city, to reinforce the garrison, in case the civil power should be overpowered."

"The first act at present upon a mine, of which a British military held command. A single spark may blow them and everybody else into the air, and, finally, into the United States."

the men who would not lay down their arms, who would not undestinely lay blood and grinding down as men with taxes for twenty years to rebel and murderers—shall Elmore, from his garrisoned residence of estimating his malice and the malice of others, be able to say anything of which the most loyal citizens be per-suaded by a gang of sneaking the good old loyal City of Toronto? Urrid it Heaven!"

New York Tribune.

THE DEMOCRACY OF CANADA.—The Democracy of spoken out on this question. We have not only spoken *right*, but at the free navigation of St. Lawrence, question of Slavery, is more important to the people residing in this valley for the next few years. The question among the people will exert influence over American politics.

Toledo (Ohio) Republican.

Following announcement, on as important information that three freed Venice with money bequeathed. Venice still

Lucas and his family 28th ult. and was released. He had previously

AND.

the 2d, announced the extraordinary of the Federal Convention. It is reported that the troops which had been sent to the aid of the refugees was seven members. The president of the Swiss Confederation, is said to have been

French Ambassador has written on the part of President of the Confede-

No. 4. Shall we give Bibles to 100,000 American Slaves? Will you, and above, by WILLIAM L. HARNED, Agent.

61 John street, Agent.

THE CHEAPEST ANTI-SLAVERY TRACT YET PUBLISHED.

THE ADDRESS OF THE SOUTHERN AND WESTERN SLAVE, by J. H. WELLS, sets sail on Monday, June 11th and 12th, 1845, to the People of the United States with notes, by a citizen of Pennsylvania. A pamphlet, containing the solemnly printed and signed statement of a colored man, showing the effects of Southern Slavery on the interests of this country; on the paper and handsome type, and sold at the price of one dollar per hundred!

Orders, post paid, enclosing the money, and addressed to the undersigned, will be promptly executed. The order sent distinctively by what mode of conveyance they are to be sent.

WILLIAM L. HARNED, Agent.

March 30. 61 John street, New York.

NO FELLOWSHIP WITH SLAVEHOLDERS.

A SCRIPTURAL ARGUMENT in favor of withdrawal from Fellowship with Churches and Ecclesiastical Bodies that receive and countenance the African Slave Trade. By the Rev. Amos A. Phelps, of Bradford, Vermont. Is the title of a tract of 40 pages, just published by the American and Foreign Anti-Slavery Society, New York, in the English language, 16mo. bound, price \$2.50 a hundred; single copy, 3 cents.

WILLIAM L. HARNED, Agent.

April 20. 61 John street, New York.

